WESTERN LUMINARY.

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WESTERN LUMINARY.

LEXINGTON, JUNE 8, 1831.

For the Western Luminary.

TO THE HON. JOHN POPE, ESQ.

Governor of the Arkansas Territory.

About a year since in one of the newspapers of the day, I read a letter to a Presbyterian and for that whole body written and published by you. A member has thus long waited for a reply from some quarter: he would sooner have thrown together some of his ideas on the subject but the times seemed inauspicious: on the eve of our annual elections it would have been said that it was intended to have its effects on them—before the Legislature arose it might be said it was intended to operate on the senatorial election.

Now there is a calm wherein men may read and candidly consider this matter. You say your sincere regard and high respect for the Presbyterian society induced you to write the letter. Your eulogy on their patriotism and devotion to liberty may or may not be just. They may occupy the front rank or not in their efforts to have their country rescued from the threatened visitations against the violators of the Sabbath. But sir, if they have been actuated by a reverence for the God of the Sabbath, if they read that His indignation is kindled against all the nations that forget Him, and that in His visitations the righteous are to be cut off with the wicked, are they to count the cost of taking "*any step calculated to excite unfounded prejudices and suspicions against them.*"

Is it the "*unfounded suspicions*" of men, or is it the threatenings of the Almighty that should make us quail? We give you credit sir, for all the private virtues, and your amiable and benevolent disposition, and your high official standing makes your opinions and statements weigh heavily against us. But, sir, let us examine your premises and see how they stand. If on a sandy foundation we hope they will fall as readily as though you were a private man, and possessed none of the virtues.

You say "suppose an embargo laid, &c. is it not right and just that all should be placed on equal grounds so far as motive might affect prices; if the mail were delayed in its progress individuals would transmit intelligence to their friends before the public mail arrived, and the few would be able to speculate on the many." Now, sir, it is uncandid to hold out false colors to the community, for it must be known to you that the mails as they now travel, including Sundays, take up about twice as much time as the routes can be performed in when the glory of expedition is at stake. Remember the flight of the President's Message in 1829. So that with all the expedition and all the Sabbath running of the stages as now conducted, the private expresses will outrun them, whenever there is an opening for speculation. Your position here, however good in theory, fails in practice. You say if the mail stage is to be stopped on Sundays, "all travelling should be suspended on that day." We trust, sir, that in this particular you have not consulted your legal acquirements. If the government refuses as a community to run its stages on Sunday, it violates no man's conscience. But if it undertakes to judge of what I consider a work of necessity, and stops me from calling on a Doctor, it is an interference with the consciences of men. Mine is an individual sin, and I must answer for it as an individual. You are too good a lawyer, sir, to say that this position of yours has any solid foundation. You say that "stopping the mail on Sundays must add to the expense of conveying the mail." I confess, sir, I cannot see it in this light, and will state a report I heard about the time of the contract, if it is incorrect the parties are near at hand, and can contradict it. It was the contract made for the route between Lexington and Louisville, in 1827 or 1828. The proposals published was for carrying it 6 days in the week. It was offered to be done for $3,500 by some gentleman near Georgetown. But it was let out to be carried seven days in the week, and a nominal guard engaged—the contract was for $6,000. Now, sir, if the government pays $2,500 a year to carry the mail on Sundays between Lexington and Louisville, I imagine at the same rate we pay more than two hundred thousand dollars a year for carrying the mail on Sundays. So that this position of yours is at war with facts and all reasonable probability.—You say "I have addressed you and the Presbyterian church to which you belong, because in public estimation they occupy the front rank of those who are pressing Congress to change their long established course of transporting the mail." You will excuse me when I say it has not been the long established course of Congress to transport the mails on Sunday. It is but of recent date, and all that the petitioners have asked at the hands of Congress was to go back to the long established course of Congress. It is not for the Presbyterians as a church that they ask these things, it is as Americans whose fathers reverenced the Maker of the Sabbath.—it is as citizens whose welfare is involved with the balance of the nation, that they ask for the redemption of that day from deliberate national sacrilege. It is not for their petty rights as citizens in the participation of the mail contracts that they would ask a boon or claim a right. No they ask not for the kings meat to eat, nor his wine to drink—the pulse and the water on which Daniel and his brethren were sustained ought to be of more solicitude to them than any thing which the government can give. It may be true as you have said that "their object never can be realized"—they nevertheless cannot but believe that nations are visited temporally for their crimes, and if the day shall arrive when by common consent, the christian community shall cease to plead with their rulers that the Sabbath be not wantonly violated by law, it will be because they have no light to hide under a bushel, or according to the Prophet's admonition that they have entered into their chambers and shut their doors until the destroying angel shall have made his flight over our land; "for in those days the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." We know the weakness of human nature, we feel the frailty of fallen man, and have cause to be thankful that even the most pious of the fallen race are not permitted to be God's avengers. You are pleased to say, "Be assurred that you have no reason to fear that any representative body in the nation will commit a wanton outrage on the religion or religious interests of the country." For one, sir, I am willing to believe that in the simplicity of your own heart you believe this—but all legislative bodies will not be composed of men such as you are. Our pious Abels may have their brother Cains in that body. If the religion of the country is simply to be tolerated for the respect due from the representative to his religious constituents, we say away with such a tie, it fastens not, we claim it not, we ask not the respect of man if that respect is to rob Deity of His higher, His holier claims. We know the time was when even men of inspiration, special messengers of the most high, dared not speak unwelcome truths to earthly powers; the dungeon and the lash, banishment and death, stoning and starvation have been the reward of such, but their messages are of record and profitable to us unless we have eyes to see and will not see, and ears to hear but will not hear. We read these messages and we look at our own land as the most favored on earth, and we ask ourselves if these threatenings are not for us? We look at the folly of our rulers and are sad, yet we should distrust our own love of country, love of our fellow men and reverence for the governor of the universe, could we contemplate otherwise than with pain the coming of the day of earthly visitation: He is but a Jonah who can with complacency read of the disaster of a Sabbath stage. We ought not to suppose that a special visitation is to overtake their special vices, but when the morality of the community shall point the finger of scorn and brand as righteous overmuch those who do not delight in these things, and there remains no warning voice in the land, "then the time is come, the day draweth near, let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof." We have thus shewn our opinion; we trust we know too well what manner of man we are to invoke the anger of God. He will reign and rule on this earth, either in much mercy or in great wrath and indignation. In the hearts of the people of our land may His reign be the hopes of glory. A PRESBYTERIAN.

SPEECH OF MR. BADGER

Before the *General Union to Promote the Observance of the Sabbath*, at the annual meeting in New York, May 10.

MR. CHAIRMAN:—In a great cause every little helps. And the philosophical truth that the great ocean is made up of small drops, may be a sort of natural apology for my expressing one or two sentiments that have affected my own mind, on the solemn question of the best means to promote the sanctification of the Sabbath.

Mr. Chairman, I feel that every Christian heart will say amen, when I repeat the remark that the Sabbath was made for man—for Christian men. Other days are for the world, and the duties of relative life; but the Sabbath is for man, when he may present himself before his Maker in the tender and solemn quietude of his spirit, and find rest from his sins, and the toils of weary nature. Sabbath day is the Christian's high day of rest. No Christian wishes to break in upon holy time with the jarring noise of worldly interest; he does not want money in his chest that has been stolen from the Lord during the hours of worship.

It has struck me, Mr. President, that there is an astonishing unanimity on the subject of keeping the Sabbath holy throughout the sacramental host. Show me a living Christian any where, and I will engage to show you one who is willing, without any reserve whatever, to give up one seventh part of his time for his own soul and for heaven. I need not speak of the great and precious Sabbath to ministers—those who go up week by week to the sanctuary, with weeping and joy so strangely mingled. I need not say one word about Sabbath keeping to that man who has a message from his Saviour to deliver to a wicked world on the blessed Sabbath. But, Mr. Chairman, now comes the burden of what I have to say. The very reason of my speaking—the thing which made me bold enough to trespass three or four minutes on your patience, is this:—we all want stiller times on the Sabbath. We have all found out, or we all ought to know, that there is one thing in our great free country stronger than the laws. It is PUBLIC OPINION. It is of no more use to make laws here which are not in accordance with public opinion, than it would be to oppose our feeble breath to the blast of a hurricane. We want something stronger than laws to guard the sanctity of the Sabbath. How shall we accomplish and bring about what we want?

The plan Mr. Chairman, which I humbly propose, is this:—there are half a million of church members in these United States belonging to that denomination of Christians of which I am a humble member. Can we not depend on them, Mr. Chairman? I trust in God we can for this thing. And will it be too much for me to expect that I can find one million more in the churches of our Lord Jesus Christ among other denominations, who will have one heart and one mind on this great, momentous subject?

I have then, throughout all the United States, one person in ten who loves the Sabbath above every other day in the week. One in ten! Mr. Chairman, I should hardly want a larger number to effect the greatest moral revolution that ever occurred on these western shores. One person in ten lovers of the day of sacred rest—needing no signal but the dawning Sabbath sun to call their souls upward to heaven in praise and adoration. One person in ten who, when holy hours approached, would drop the axe, the hoe, the scythe, leave the plough in the field, and loose the beast from his burden, and stop the thousand wheels of machinery, and bid the hissing engines hush up the breath of their hot, strong labour!

Have we, Mr. Chairman, one in ten throughout our land whose very horses and oxen know when Sabbath day comes *to give them also the rest for which nature itself groans.*

If we have this number of true, devoted friends to the Sabbath, for its own sake, and for the sake of the great Lord of the Sabbath, I had almost said it is enough. I may firmly say, with this number we may give to the solemn, joyful Sabbath, just such a blessed aspect as we wish. With such a number of true Sabbath friends we ask for no laws—no human legislation on the subject. We will thank our fellow citizens, our government, and other nations, not to disturb us in our holy and joyful hours set apart for God, by the rattling of mail coaches, and the hissing of steamboats:—but, give us one in ten throughout our union who shall *live the Sabbath*, and we shall need no other law than the high example and command of our heavenly Father, and the warrant of Christ's example and precept, to protect a seventh part of time from unhallowed trespass.

It would seem, Mr. Chairman, from the laws of mind, and all the facts calculated to throw any light on the subject of influence over mind, that we have nominal Christians enough in our land to keep the Sabbath most holy, not only for themselves, but by the power of a lovely, irreproachable Christian example, to make its obligations press also on community around them.

There is no difficulty in the case at all. One in fifty would have saved Sodom and Gomarrah: and surely there is moral power enough, in a proportion that numbers as one to ten, to save the precious Sabbath from desecration, and our lovely land from ruin.

And now I am reaching the point at which my argument so directly leads me. The Sabbath is awfully desecrated throughout our whole land. The tribes in our western wilds, and the Indians in our southern isles, lately heathen, now reproach us by their heavenly observance of the Lord's day. Christians in America are to blame for the desecration of Heaven's best day in the seven. I repeat it—Christians have had this day put into their hands for safe and holy keeping, and lo! violence like a flood breaks in upon it! We need not charge the wrong on congress—on the reports of committees—or on any other cause than the wicked, wretched unfaithfulness of professors of religion.

When Christians suffer their money to go for the establishment of steamboat and stage lines which habitually break the Sabbath: or when they invest it in livery stables or porter houses, which are kept open for purposes of gain on the Lord's day; or when they ride or sail by the aid of Sabbath breaking establishments, when any possible mode of conveyance unconnected with Sabbath breaking can be devised or found out,—they cannot charge home the sin of desecrating the Sabbath any where but to their own bosoms. Here it must rest—one of the darkest spots on the bosom of the church;—a stain of hell on an angel's robe.

It is scarcely possible that any one in this age of Christian light will ask how *one in ten* can effect all this moral change in public opinion. Ten is a small number to put into the moral keeping of a faithful soul. Unfaithful shepherds, we know, will never do any thing; but the faithfulness of a single soul may be compared to a small stone thrown into a pool, which though small in bulk compared to the mass of waters, yet agitates it from centre to extreme, and makes a thousand circles, obedient to its power, chase each other across the glassy fountain.

Oh! Mr. Chairman, Christians must come down from their highminded pride. They must follow Jesus, without regarding whether the world smile or frown. They must be ready, when they see the chief magistrate of a state or of the union standing on the unsafe ground of the Sabbath breaker, to say to him in tenderness and earnest simplicity, *Ye do that which is not right in the sight of the Lord.*

There is such a thing, Mr. Chairman, as baptizing a whole nation in the pure flood of Christian example. Let us have any thing like the ancient humility, faithfulness, and ardent love of the primitive Christians, and not only shall we save Cesar, but Rome also. And in the sweet courts of heaven, we shall none of us repent that we laboured in preserving pure one type of final rest on the earth.

Philadelphia, May 25, 1831.

ANNIVERSARY OF THE AMERICAN SUNDAY-SCHOOL UNION.

The services at the seventh anniversary of the American Sunday-School Union were attended in compliance with the provision of the constitution, yesterday afternoon.

The chair was taken by the President of the Board precisely at 4 o'clock.

The blessing of God was then implored by Rev. *Mr. Perry*, of the Baptist Church, Philadelphia, after which a hymn was sung by a choir of Sunday-school children.

The report of the annual receipts and expenditures was read by the Treasurer of the Society, PAUL BECK, Jun. from which it appears that the amount of expenditures during the year ending March 1, 1831, have been $77,454 86.

The amount of receipts within the same period, including the balance on hand at the commencement of the year,		$77,701 63
Leaving a balance in the Treasury, March 1, 1831,		246 77
Of the receipts there have been donations to the general fund,		8,267 83
To the Missionary Fund, (including fees on admission of auxiliaries,)		983 33
To the Valley Fund,		24,417 12
And the balance is the amount in the Treasury, March 1, 1831.	3,115 63	
And the amount received from societies and individuals in payment of debts and for books sold,	40,917 72	
		44,033 35
		$77,701 63

Amount paid during the last year for salaries and expenses of Missionaries to establish Sunday-schools east of the Alleghany, exceeds the amount of donations to that object in the sum of $713 59.

The society owns no property of any kind, except its stock of books and stereotype plates, and the building it occupies, on which is a mortgage amounting to $20,022. Nor has it any other source of income except the profits of its business, (which for the year ending March 1, 1831, amounted to $548 83,) and the voluntary contributions of its friends; on the contrary, besides its business debts and mortgage, it owes $36,150 borrowed money, on which it pays interest.

Extracts from the annual report of the transactions of the Board were read by one of the Secretaries.

The following resolutions were then moved, seconded and adopted, viz.

By *Rev. Dr. Livingston*, of the Reformed Dutch Church, Philadelphia, seconded by *Judge Darling*, of Berks county, (Pa.)

Resolved, That the annual report of the Board be accepted and published.

By *Dr. Reese*, of the Methodist church, (New York,) seconded by Rev. *Mr. Cookman*, of the same church, (Philadelphia.)

Resolved, That while it is still the object and desire of the American Sunday-School Union to concentrate the efforts of the friends of Sunday-schools, in support of the broad and catholic principles which govern our plans and proceedings, we look with the most friendly feelings on the exertions and success of those who are prosecuting the same benevolent enterprise under whatever name or connexion of evangelical christians.

By *Mr. Lewis Tappan*, of *New York*, seconded by *Rev. Mr. Ridgely*, of the Episcopal Church, Bristol, (Pa.)

Resolved, That the safety of our country depends upon the universal religious education of the people, and that in this view, it is a matter of deep interest to every citizen, that children and youth should be brought at once under the influence of Sunday-school instruction.

By the Rev. Mr. Sanford, of Philadelphia, seconded by Rev. William C. Ashton, of the Baptist Church, Philadelphia,

Resolved, That while the friends of Sunday-schools have reason to bless God for any measure of success, they are called upon by the signal events of Divine Providence, by the promises of God's word, and the dispensations of his Grace, to labour more diligently and directly, in reliance upon the Holy Spirit, for the salvation of souls, and for the conversion of the world unto God.

A second hymn was then sung by the choir of children, and the benediction pronounced.

The report states, that notwithstanding the indifference of our auxiliaries, respecting their duty, and though many more schools are known to exist within the bounds of some of them, than they report, it still appears, that during the last year our schools have increased from 6,554 to 7,214; our teachers from 61,372 to 64,215; and our pupils from 411,000 to 451,075; showing an increase during the year of 590 schools, 2,843 teachers, and 40,066 scholars. The number in the United States who are enrolled as members of a Sunday-school may be safely estimated at upwards of 600,000. In Great Britain the number is 1,019,693.

Between thirty and forty new works have been published.

The establishment of the Journal; Rev. Dr. Milnor's mission to London; and the death of Mr. Haven are particularly noticed.

A considerable portion of the report is devoted to the publication department. The subject of general education is then mentioned, and the comparative value and cheapness of different systems of instruction illustrated.

The enterprise of the Valley of the Mississippi next claims attention.

The proposition made by the society, a year since, to establish a Sunday-school wherever it is practicable, throughout the Valley of the Mississippi, has been, as is well known, most liberally sustained by the friends of the measure. Wherever it has been presented, it has excited deep interest, and received the most cordial support. It is not possible, however, at this stage of proceedings, to furnish any accurate details of success. Several weeks elapsed before any system of measures could be matured. The vast extent of territory to be explored,—the indefinite information they possessed respecting the kind of labour most desirable, the number and character of agencies to be employed, and the relative importance of times and places of effort, combined to occasion much perplexity. Nothing of consequence was done till July. An early and unusually severe winter retarded, and, in a great measure, suspended the prosecution of the work for several months. Some time has been required to resume the course of labour, and our latest intelligence only respects the incipient proceedings of the opening season. A few months of such disadvantageous labour can hardly be expectpected to furnish ground for an estimate of the extent or value of our achievements. The past may be denominated the exploring year; the present, we trust in God, will be the accomplishing year.

The amount contributed to the Valley Fund to March 1, 1831, is		$24,417 12
The amount paid and contracted to be paid for Missionaries, Agents, and incidental Expences, on the same account and to the same time,	20,606 49	
The amount of books placed in the Valley for the supply of libraries, previous to March, 1831,	13,329 59	
		$33,936 08

Showing that the Society has been obliged to advance $14,518 97 in the prosecution of the enterprise, over and above all that has been received for that object. For the reimbursement of much of this we can only rely on pledges not yet redeemed, and a considerable part of which may be considered of uncertain value. A thousand circumstances may change the purpose, or the power, of fulfilling engagements of this kind; and it would be entirely unsafe for the society to assume extensive pecuniary responsibilities upon such a contingency. We can prudently go no further than actual available means will carry us. And notwithstanding the unexampled nominal generosity which has been exhibited, the plan may be defeated through a deficiency of such means. Present indications are very favorable to the seasonable accomplishment of the Society's undertaking; and in many parts of the western world, there has been a most remarkable preparation in the public mind for the establishment of schools as soon as they were proposed.

A general account is given of the proceedings and prospects of that enterprize.

It appears that at least 2000 conversions (in the judgment of men) have taken place in our Sunday-schools during the year.

The report closes with general suggestions as to the value of the institution, ascertained by its known results; but we have no room for further extracts.—*S. S. Jour.*

[From the Pittsburg Christian Herald.]

GENERAL ASSEMBLY.

Through the attention of the Rev. E. P. Swift, one of the Commissioners from the Presbytery of Ohio to the General Assembly, now in session in Philadelphia, we are able to present our readers with the proceedings of that body to as late an hour as last Monday evening.

[Extract from a letter.]

Monday evening, May 23d.

I send you the whole proceedings of the General Assembly up to this day. The Assembly are now engaged in hearing Narratives on the state of Religion, which will probably last till some time to-morrow. The General Assembly now consists of upwards of 230 members. This is likely to be a very solemn and important crisis in the history of the Presbyterian Church. The question of disturbing the operations of the Board of Missions, and of Education, as well as sanctioning the sentiments involved in the case of Mr. Barnes, will present important discussions. The Lord, I hope, will guide this large body in its present deliberations. It is not unlikely, I think, that the next Assembly will be required to meet in Pittsburgh.

Proceedings of the General Assembly of the Presbyterian Church.

THURSDAY, May 19, 1831.—The General Assembly met as usual. The opening sermon by the Rev. Dr. FISK, from Acts 26: 18. The Assembly was constituted with prayer, and the day, till near 6 o'clock, was spent in discussing the question of admitting a committee-man from the Western Reserve Synod, as a member; which was decided in the affirmative.

The Assembly then proceeded to the election of a moderator. There were but two candidates offered, viz: the Rev. Dr. Spring of New York, who had 92 votes, and Dr Beman, of Troy, who had 102, and was chosen.

What follows is a transcript of the principal items of business up to *this hour*, (Monday evening, May 23.) from the minutes of the Clerk of the Assembly.

At the call of the roll, the Stated Clerk furnished the members of the Assembly with the printed minutes of the last Assembly.

The Stated Clerk, agreeably to a standing rule, presented a docket of business, which was read.

Dr. Richards, Mr. Swift, Mr. Yale, Mr. Witherspoon, Mr. Patton, Mr D. Thurston, and Mr. F. L. Robbins, ministers; and Mr. Tracy, Mr W. Anderson, Mr Taylor, and Mr Tunis, elders; were appointed a Committee of Bills and Overtures, to meet immediately after the adjournment this morning, and afterwards on their own adjournments.

Dr. Lansing, Dr. Fisk, Mr D. W. Lothrop, Mr Ross, and Mr Bacon, ministers; and Messrs A. Platt, Tomlinson, and W. S. Vernon, elders; were appointed a Judicial Committee.

Messrs. Auchincloss, Pomroy and Nassau, a Committee on the Commissioners' Fund.

Monday next was appointed as the day for receiving accounts of the state of religion within the bounds of the General Assembly, and corresponding bodies; and Messrs C. Eddy, Aiken, Root, Dr Mathews, and Dr Spring a Committee to take notes and prepare a narrative.

Dr. McDowell, Dr. Spring, and Mr. Talmage, were appointed a committee to make arrangements for the religious services of Wednesday next.

Dr. Miller, Messrs. S. Steele, Kirk, Nassau, and Lowry, were appointed a Committee on the subject of the celebration of the Lord's Supper by the Assembly.

A complaint of the minority of the Presbytery of Philadelphia, against a reference by said Presbytery of the case of the Rev. Albert Barnes; and the case of the Rev. Horace Belknap, referred to the Assembly by the Presbytery of Harmony, were presented by the Stated Clerk, and referred.

The Rev Joseph McConnell, and Mr John Forsyth, appeared in the Assembly as Commissioners from the Associate, Reformed Synod of New York, and presented a memorial from said Synod on the subject of the Library, and certain funds transferred to the General Assembly some years ago; which was referred to Dr. Snodgrass, Mr Campbell, Dr. Fisk, Mr. Breckinridge, Mr. Boyd, Mr. Elliott, and Dr. Woodhull.

Nominations were made for delegates to attend the several ecclesiastical bodies holding correspondence with the General Assembly. The Rev. Isaac Lewis appeared in the Assembly, and made application on behalf of the Evangelical Consociation of Rhode Island, for a correspondence with the General Assembly on the same terms with other bodies of New England. This subject was referred to Dr. Miller, Mr. Squier, and Mr. Armstrong.

A complaint from Thomas Bradford, Esq. against certain proceedings of the Presbytery of Philadelphia, in relation to the Rev. Albert Barnes, was presented by the Permanent Clerk, and referred to the Judicial Committee.

FRIDAY, 4 o'clock, P. M.—The Assembly met, and constituted with prayer. The minutes of the last session were read. Rev. John W. Turner, Mr S. C. D. Raymond, and Mr. F. G. Bailey, appeared and took their seats.

The ballots for Delegates to Foreign Bodies were taken, and committed to Messrs. Foote, Patton, and Tracy.

The Permanent Clerk reported that a protest from a minority of the Session of the 1st Presbyterian Church of the City of New Orleans; a complaint of the minority of the Presbytery of Philadelphia against the proceedings of said Presbytery in the case of the Rev Albert Barnes; also, a complaint of a minority of the Synod of Kentucky, in the case of Dr. A. Smith; and of a minority of the same, in the case of Mr. B. H. Hobbs, a ruling elder, had been put into his hands; which were referred to the Judicial Committee.

The Committee of Bills and Overtures reported Overtures Nos. 1, 2, and 3, which were put on the docket.

Committees to examine the Synodical records were appointed.

The Committee on the proposal from Rhode Island, reported the plan of correspondence adopted, and the Rev. Mr. Lewis was admitted to a seat in the Assembly.

Overture No. 1, viz: overture from the 3d Presbytery of New York on the subject of the commissioners' fund was taken up and committed to Dr. Woodhull, Mr. Ford and Mr. Woods.

Overture No. 2, on the subject of the right of members of inferior judicatories to sit and vote when their records are under review before a superior judicatory, was taken up and *indefinitely postponed*.

Overture No. 3, viz: A request from the Synod of N. York on the subject of a pocket edition of the Form of Government and Book of Discipline, and on the subject of the validity of Baptism by a Popish Priest, was taken up, and the *former* part referred to Dr. Martin, Mr. Gray, and Mr. Johnston, and the *latter* to Dr. Miller, Mr Frost, and Mr Sweetland.

The committee on the votes for delegates, reported, from which it appeared that Rev. David Root, and Rev. Dirick Lansing, D. D. were elected to attend the General Association of Massachusetts.

Rev. David Root, D. Lansing, D. D. and Rev. Samuel G. Lowry, to attend the General Association of Connecticut.

Rev. Samuel G. Lowry to attend the General Conference of Maine.

Rev. Gardiner Spring, D. D. to attend the General Assembly of New Hampshire, and General Convention of Vermont.

Rev. Wm. B. Sprague, D. D. and Mr. Ananias Platt, to attend the General Synod of the Reformed Dutch Church.

Rev. David McCanaughey, and Rev. Richard W. Dickinson, to the German Reformed Synod.—Rev. David Root, delegate to Rhode Island.

Dr. McDowell, Mr. Patton and Mr Tunis, were appointed a committee on statistical reports.

A reference from the Presbytery of Philadelphia, on the case of the Rev. A. Barnes, was presented by the clerk, and referred to the judicial committee.

Copies of the minutes of the General Association of New Hampshire, and German Reformed Synod were received, and committed to Mr. Proudfit, and Mr. Mitchell, for distribution.

Adjourned till to-morrow morning, 9 o'clock. Concluded with prayer.

SATURDAY MORNING, May 21st.—The minutes were read; Rev. Robert McCartee, Rev. Ebenezer Mead, and Rev. Wm. Todd, and Mr John Moore appeared and took their seats.

The committee on the subject of an administration of the Lord's supper, reported, and that ordinance was appointed to be celebrated to-morrow, (Sabbath,) P. M. at 5 o'clock.

The committee on overtures reported Nos. 4, 5, 6, 7, 8 and 9. No. 4, being a request of the Presbytery of Elizabethtown on the subject of statistical reports, was referred to the committee on that subject.

Overture No. 5, a request from the Presbytery of Newton, in relation to a more full report of the decisions of the General Assembly on questions of doctrine and discipline, was taken up, and referred to Mr. Frost, Mr. Buck, and Mr. Kennedy.

Overture No. 6, on the subject of Foreign Missions, was taken up, and referred to Mr. Armstrong, Mr. Colvert, Mr. Goodrich, Dr. McDowell and Dr. Agnew.

Overture No. 7, a resolution from the Synod of Tennessee, on the subject of the place of the meeting of the General Assembly, was taken up, and committed to Dr. Matthews, Dr. Green, Mr. Talmadge, Mr. Treat, and Mr. Kirk.

Overture No. 8, viz: a resolution from the Presbytery of West Lexington, on diminishing the ratio of representation to the General Assembly, was read and committed to Mr. Eddy, Dr. Woodhull, and Mr. Kennedy.

Overture No. 9, viz: from the Synod of Kentucky, on the subject of statistical reports, was committed to the committee already appointed.

The report of the committee on the subject of the organization of new churches, which was postponed by the last General Assembly, was taken up, and committed to Dr. Green, Dr. Spring, Mr. Little, Dr. Miller, Mr. Taylor, Mr. Clisbee and Mr. Pierpont.

Adjourned till Monday morning, 9 o'clock.

MONDAY MORNING, May 23, 9 o'clock.—The Assembly met and constituted with prayer.

The minutes of the last session were read.

A letter from Mr. Harrison Hall, in reference to a book of the original records of the Synod of Philadelphia, from 1727 to 47 was received, read, and committed to Dr. Green, Mr. Squier, and Mr. N. Anderson.

The committee appointed to make arrangements for Wednesday next, in respect to the religious exercises of that day, reported, and their report was accepted.

The stated clerk presented and read a letter, addressed to the Assembly, by the Rev. Colany Nee, Pastor of several Protestant Churches in France, which was committed to Dr. Spring, Mr. Riddle and Mr. Rennie, to prepare and report an answer.

The General Assembly proceeded agreeably to the order of the day, to receive from the Presbyteries, and corresponding bodies, accounts of the state of religion.

LETTER

From the Rev. Colany Nee, to the General Assembly of the Presbyterian Church, in the United States of America.

LEME, FEB. 18, 1831.

Dearly beloved brethren in Jesus, our hope:

I have not had the pleasure of receiving the journal of your Assembly, nor the other documents which you mention in your late interesting letter. This came duly to hand, and edified and delighted me no less than your former favors. I hastened to send it to Paris, that it might be inserted in our religious papers. I hope that this year I shall not be the only person in France to reply to your fraternal and gratifying communications. I am persuaded that many of our brethren will, like myself, esteem it their duty and pleasure, to cultivate a correspondence which is so precious, and so well suited to tighten the bonds of love which unite us to Him, who hath redeemed us from our sins in his blood, and made us kings and priests of God his Father.

Thanks be rendered to this tender Father, in the name of our Saviour Jesus Christ, for the new blessings which he has showered upon your dear churches. May he continue to pour upon them, and upon each one of you, dearly beloved brethren, a superabundant measure of his Spirit! May he sanctify those who are called, and regenerate others! May he abound in all your churches! May he animate the pastors and their flocks; and himself train the teachers and pupils of the numerous Sunday Schools that you now have, and of all others that he may put it into your hearts to establish hereafter! Yes, may they become, under this regenerating influence, so many nurseries of young christians! May they receive abundant dews of grace; and may all the States of the Union soon become like a garden of the Eternal, in which seasons of forgiveness and salvation follow each other, without interruption or cloud.

Brethren, well beloved in the Lord, ask of Him these same mercies for France and Switzerland. You know that in these two countries the awakening is hardly begun, while in yours it already appears in full splendour.—Still we are in circumstances well suited to bring it into our souls, and to show us visibly that our God makes every thing contribute to the advancement of his reign. Our brethren of Vaud and Berne are, by his goodness, about to enter again into the enjoyment of all their rights, as they will themselves inform you. A new era as to religion has also begun in France, since the astonishing revolution of July. The obstacles to the spread of the gospel, which the ancient government always suffered more or less to remain, have almost entirely disappeared. It is no longer necessary to obtain permission to spread the word of life and hold religious meetings. Already three new protestant churches, *which do not receive stipends from the State*, have been organized at Paris. Others of the same kind have been and will be formed in the country. Like those which I serve, they follow the same discipline as yours with respect to the holy supper. We admit to the table of the Lord only those who appear to have experienced the efficacy of his sacrifice, and to have felt the sanctifying influence of his Spirit. With you, dear brethren, I am sensible that this discipline is intimately connected with the purity of the church, and the extension of its limits. It is desirable that it should be introduced into all the protestant churches of France; but alas! it meets with great opposition in them, although it is conformable to their ecclesiastical discipline. Notwithstanding this, it is still considered a dangerous innovation, and many minds have already been excited against it. Yet this opposition, and that which the gospel meets, more or less, in all unregenerate hearts, do not prevent its advancing in the greater part of our churches. Almost every where the people begin to rise from that lifeless state, into which they were sunk. Many souls are renewed in Christ. Indifference and credulity daily lose some of their partisans. The old doctrines of the reformation resound in many pulpits. The work of God is spread abroad. Domestic worship is re-established. Bible classes are formed, and Sunday Schools organized. Our religious societies prosper, as you will no doubt learn from the brethren in Paris, and especially from the kind of Synod which we have formed in this part of France. This is to meet for the second time in the month of June next, under favor of God, and will then consider it a duty to reply to your excellent epistle, as it did, at its former session, to that of our brethren of the Reformed Dutch Churches of the U. States.

I doubt not, dear brethren, that you will learn with as much joy as interest, that a religious movement most favorable to the gospel, begins to be manifest, among the Catholics also of this kingdom. A large number of them have separated themselves forever from the Romish church. Some have entered into our communion, and others have formed the new FRENCH CATHOLIC CHURCH, not paid *by the state*. Among the latter there are some converted priests. At first there were but about ten ecclesiastics, one of whom was a curate who served the papists of one of my parishes; and whom I believe to be truly renewed by the Holy Spirit. After a little while, about fifty more priests joined the others, to establish the principles of their new church. The first step was to shake off the yoke of the Pope and of their bishops, to constitute themselves an independent church, to celebrate the worship in French, and by means of the press to offer to serve *gratuitously*, those communes that would receive them, and adopt their principles. This did well. Their voice was echoed in France.—Demands were made upon them for clergymen; even from within the Pyrenees; and they are already unable to furnish as many as are asked for; so greatly is the number of their adherents increased and increasing daily, both at Paris and in the provinces. All this it is true does not prove that their hearts are already renewed by the Holy Spirit, and purified in the blood of the Lamb. The love of novelty, the spirit of independence, and hatred of Jesuitism may have had much to do in producing this change, but a great actual advance towards true religion has been made, and a terrible blow given to Popery in this kingdom. In vain the Beast and the Dragon strive to stop this defection, and forbid the reading of the Bible. All their efforts are useless. The religious movement advances, clearly, day by day, in the minds of men, in spite of the numerous enemies and obstacles that it meets. Never have I seen so great a return towards the gospel; never so many doors opened, never so many religious books sold among the Catholics. We cannot procure a sufficient supply from Paris and London, so great is the sale in this country. This is the more remarkable, as there is extreme distress among us, occasioned by the total prostration of commerce, and the rumours of war and revolution that are unceasingly circulated! There is much ground for hope that God will make use of this distress and these political agitations to draw souls to Him, who being rich became poor to enrich us, and who alone can make us truly free. Let us then hope, act, and pray.

Yes, well beloved brethren, let us confide in the power and mercy of our God. Let us be workers with him in the field that he has given us to cultivate. Continue to encourage us by your example and your Christian exhortations. Pray for France, as I hope it will be given us to pray in faith for the United States. But pray particularly for your brother of Leme, who is always much tried, and for the churches confided to his care.—May the Lord continue to bless and multiply them, and to bring them joyful news of the missionaries who have proceeded from them. These churches, like yours, assemble on the first Monday of each month, to implore the Lord to subject all nations to his empire, and to reign with power over our hearts. We ask of him the same blessings for all our Presbyterian brethren of the United States to whom it is pleasant to me to be able by your means to send our fraternal salutations; begging you, dear friends, first to accept them for yourselves, both from my beloved parishioners and myself. May the peace and love of Jesus be with you all! Amen!

Your very affectionate brother,

COLANY NEE.

PREMIUM OFFERED.—The American Peace Society offers fifty dollars as a premium for the best dissertation on the subject of a CONGRESS OF NATIONS, to be handed in by the first day of April next, to D. E. Wheeler, Esqs., 24 Nassau-street, accompanied with a sealed paper, containing the name of the author, and superscribed with a signature or motto similar to one on the dissertation.

The above was voted at a meeting of the board of directors of the American Peace Society, held at the Tract Society's House, on Monday, May 16, 1832.—*N. Y. Obs.*

[From the Olive Branch.]

ANNIVERSARY.

At the Anniversary of the Danville Colonization Society on Saturday last, (the 21st May,) the following resolutions were offered and adopted.

By J. A. JACOB: *Resolved*, That a subscription be opened, under the direction of a committee, to aid Rob't. S. Finley, Esq. in freighting a vessel with emigrants from Kentucky to the Colony at Liberia.

By JOHN GREEN, Esq. *Resolved*, That the Board of managers be requested to prepare and circulate a petition to the Legislature of Ky. requesting the aid of the State by the appropriation of adequate funds, for the removal of the free people of the State to the coast of Africa.

Resolved, That we will give our hearty support in aid of the memorial now submitted to this meeting, and recommend to the approbation and support of the members of this society, and our fellow-citizens generally.

The following gentlemen were elected officers for the ensuing year.

JOHN GREEN, *President.*

WM. MUNFORD,
DOCT. FLEECE,
BEN. F. CRUTCHFIELD,
DOCT. AYRES,
JAMES HOPKINS,
} *Vice Pres'dts.*

John Tompkins,
A. I. Caldwell,
J. J. Polk,
D. G. Cowan,
O. Garnett,
Rob't. Russell,
Jas. Gillispie,
Thos. Barbee,
} *Managers.*

J. A. JACOB, *Secretary.*

WM. STUART, *Treasurer.*

The resolutions above we heartily recommend to our citizens. Mr. Finley's purpose of freighting a vessel with emigrants to Liberia from this State, we hail as the commencement of this glorious work among us, the termination of which, we have no doubt, will be the total removal of the whole negro race. We hope Mr. Finley will meet with due encouragement.

This proposition is the most important that was ever presented to the people of Kentucky for their support. We trust our citizens will give it liberal aid.

The friends of Colonization have ever looked to the hand of government as the only power adequate to effect this great purpose. Mr. Green's resolution proposes to ask the aid of our State Legislature. By a slight tax on slaves, which would not be felt by any one, a sufficient fund might be raised to remove every free negro in the State, who are only a source of corruption to the slaves.

The Board of managers of the Danville Colonization Society submit the following to the Society, as their

SECOND ANNUAL REPORT:

In their first report, the managers entered so fully into the subject of colonization—its importance—its bearing upon the welfare of our country and of Africa also, the blessing it confers upon the subjects of colonization and its entire practicability, that they deem it unnecessary to dwell on the same topics at present.

The operations of the society have been cheeringly successful, during the past year. At our last annual meeting a member of the society, Mr. Robert Russell, proposed to become a life member, if nine other persons would unite with him. The society appointed a committee to endeavor to meet the proposition. It succeeded, and the following gentlemen gave their names as life members:—John Tompkins, John Green, Lewis Green, Rev. Mr. Paxton, Rev. Mr Hewitt, Rev. Dr Blackburn, Alfred Shelby, Michael Youce, and Clement M. Polk.

To meet the proposition of the society, offering to bear the expenses of any free person of color or liberated slave, in emigrating to Liberia, a philanthropic citizen of our vicinity, manumitted a young and promising man, whom the board, last fall, sent on to Richmond, Va. with thirty dollars to pay his passage. He has been placed in the hands of the agent of the parent society to await the first vessel for embarkation. In order to avoid the expense of the journey from here to the Sea Coast, he was sent as a hand with hogs. His master generously gave him his wages; and the agent at Richmond took him into his employment till he departs for Africa; so that he goes out well furnished with the means of assuming the station of a free citizen of an African Republic. What a powerful impetus must such a change give to all the human faculties; to be suddenly removed from all the debasing shackles of slavery and a degrading inferiority to breathe the air of freedom, and to stand upon an equality with his fellow beings around; to realize the eternal truth—that all men are born equal. We cannot conceive a sublimer spectacle than to behold an American slave accustomed to subjection from infancy—looking upon his fellow beings around as almost of an entirely different race, with whom he dares not claim consanguinity, and who would look upon themselves as polluted by his too familiar approach within the precincts of their superiority, to see such an one translated to the shores of his forefathers, placed in the possession of the rights of humanity and of equality, crouching before none, but feeling and seeing himself respected as a *man*.—How thrilling must be his feelings! How soon will the torpor in which his faculties have been sunk depart, the intellectual germs, which had withered in the sterile acid of ignorance, shoot luxuriantly forth, and the evidences of mental equality with the proud European be strikingly exhibited.

With the free negroes of our vicinity the managers have not been so successful. We have found it difficult to convince them of the advantages of emigrating. Reluctance to emigrate from the home of his nativity, is natural to man, but this reluctance will give way to intelligence, and a just view of its benefits. We doubt not that one or two examples would be sufficient to induce the voluntary removal of the whole negro population in any locality, if freedom were given them, or to those already free, the means of emigration. The prospects of ultimate success with the present society are of the most encouraging character. The friends of this truly noble institution are increasing in every quarter of our Union. The colony at Liberia is growing in all the constituents of a rising empire. Future glory is dawning upon Africa. Hope as the bow of heaven, spans the dark cloud which has hung so long over that ill fated continent, and breaks through as the bursting sun, gilding the African horizon with gleams of light, of joy, and of promise. Your board having learned that Robert S. Finley, Esq. Agent of the Parent Society, intended to endeavor freighting a vessel to Liberia with emigrants from Kentucky, immediately offered him our funds to assist in the enterprize. The effort seemed to correspond with our own previous views and exertions. This society have sent, we believe, the first emigrant from Kentucky, and we heartily wish success to Mr. Finley's exertions.

Our list of subscribers has somewhat diminished the present year, we are sorry to say that some have withdrawn their names, but we trust they will soon be supplied by others.

TREASURER'S ACCOUNT.

Disbursed for Mark's emigration,	$30
Postage,	2
Mr. Clay's Speeches,	5
Total,	$37
Received into the Treasury the present year, including the amount on hand at the end of the last year,	$133 59
	37 00
Remaining in the Treasury,	$96 59

[From the Utica Christian Journal.]

CALL FOR CHRISTIAN FORBEARANCE.

Amidst the jarrings and disputes which now agitate professing christians through our whole country, especially in doctrinal discussions, and in relation to the means of promoting and conducting revivals, and the manner of managing our Missionary operations, how much do we need to possess the "meekness and gentleness of Christ," that we may *forbear* in love, even where we differ in opinion. The age of slumber and inaction appears to be passing away; the age of benevolence and bold enterprise to have commenced. Every month, and almost every day, as we go forward, developes new schemes of Christian effort, and brings to light new differences of opinion in the household of faith. How shall we "walk together," or hope for success, "unless we be agreed." But entire agreement of opinion in every particular, even where there is but "one heart and one mind" in relation to the great objects to be attained, is not to be expected from *imperfect* beings, biassed by sin, and encompassed with infirmities. There is then no alternative, but to "forbear one another" in love, while we agree to differ.

Never, it appears to us, was there a louder call for this forbearance. It is needed in the counsels of every individual church, for *here* "questions and disputes," not tending to harmony and spirituality of feeling, constantly arise. It is needed on the floor of our associations, Presbyteries, Synods, and all higher judicatories; and especially needed and to be prayed for, at the present time, in the sittings of the General Assembly at Philadelphia.—With this conciliating, forbearing spirit, every apparent dissension, cause of offence, and "root of bitterness" among brethren will soon cease to disturb. The interests of the church, the honor of religion, the spirit of the times, call for *Christian forbearance*. "*Behold how good and how pleasant it is for brethren to dwell together in unity.*" By the "meekness and gentleness of Christ," by the "peace of God which passeth all knowledge," *let there be no strife, for we are brethren.*

SYRIA.

Extract from the Journal of Mr. Whiting.

May 20, 1830.—The wrath of the Maronites against the *bible-men* has already appeared. This morning a violent malediction against them was read in the Maronite church at prayers, commanding all Maronites to have no intercourse whatever with them, or with any person connected with them, on pain of the heaviest curse of the church. This we suppose is by order of the patriarch, and as there has not been time for the news of our arrival to reach Cannobeen, his holiness must have sent this mandate to the priests, with orders to read it as soon as we arrived. But we are not alarmed. This is no more than Mr. Bird expected, and it will probably tend, indirectly to do good. Many of the people show very little respect to the patriarch and his anathemas. They cannot see the need of all this wrath against a man, whose only accusation is that he is a "*Biblici*," or *follower of the Bible*, as the patriarch has himself interpreted the opprobious epithet. A young Maronite, who seems disaffected with his church, told Mr. B. that the patriarch had done a great deal, within these few years, to open the eyes of the people, and promote the protestant cause.

Aug. 7.—My teacher, (a young Maronite,) came and showed me a letter he had just received from the patriarch, requiring him to leave Beyroot and its environs without delay, on pain of excommunication. "This is the last warning," says the patriarch, who, it seems, will not be satisfied, unless he goes so far from Beyroot, that he cannot come in contact with the bible-men any more. Antonio is not surprised, though evidently a little disconcerted, by this order. He fears that if he should incur the wrath of the patriarch by continuing with us, he will be cut off from the means of subsistence; unless we will *ensure* him employment. We are ready to promise him good wages, for his services in translating and instructing, for so long a time as he shall continue to do well, and serve us faithfully. But unconditional security for an indefinite period, we do not feel called upon to give. What decision he will make we do not know.

Asaad Shidiak.—Under date of Nov. 12th, Mr. Bird says;—

I have time to add only one word. We have this day received a fresh report, apparently authentic, that *Asaad Shidiak has at length sunk under his sufferings, and gone to his rest.*

There does not appear ever to have been any current report, that Asaad had denied the faith; and this is, of itself, very high presumptive evidence, that he remained firm.

STATE OF CIVILIZATION IN THE SANDWICH ISLANDS.

A distinguished naval officer, who has lately returned from the Sandwich Islands, states not only the fact for which we were prepared, that the inhabitants of these islands have made great advance in civilization, but even that the principal families of the islands are beginning to emulate the luxury of European countries. The public business is transacted with great form through a Secretary of State; and the King himself, who has never been out of the islands, is a well educated young man of elegant manners, though somewhat inclined to dandyism. He both speaks and writes English, but probably from a fear of committing inaccuracies in pronunciation, is shy of

speaking the language in the presence of strangers. His Court dress is the Windsor uniform of England, a blue coat with red cuffs made in the highest style of fashion by a Bond street tailor. Our informant had the honor of being presented and dining at Court. The entertainment resembled one of our most splendid New York Hotels, with this advantage, that the guests, instead of dining on china, were served on plate, of which his Majesty has a full service made by the well known Bridges, of London. In the houses of the more opulent aristocratic families of the island, is a mixture of the ancient native manners and customs, with the fashions of England and America. They have milliners and tailors who receive regular remmittances of merchandise and patterns from London and New York.—*N. Y. Eve. Post.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 8, 1831.

OUR OWN AFFAIRS.

Punctuality is the life of business.—Many subscribers to the Luminary are in arrears in their payments. What is due, is greatly needed by the publisher; and he hopes that those, who have delayed sending in the payment of their subscriptions, will delay no longer. Prompt payments are most cheerfully and most easily made.

GENERAL ASSEMBLY.

From the Pittsburgh Herald we have given extracts of notices of the proceedings of the General Assembly to Monday the 23d ultimo. By the overtures already reported it is manifest that much and important business is before the Assembly. Questions of great interest to the church and christian community are presented for discussion and decision. May the God of wisdom and grace shed light on their counsels and direct their measures.

A correspondent of the New York Observer in a letter dated at Philadelphia, May 23, reporting the proceedings of the Assembly says, "Nearly *three hundred* congregations of the Presbyterian church were reported as having been visited with revivals of greater or less extent.—In Connecticut more than 50 congregations of our Congregational brethren, alone have enjoyed precious seasons of refreshing from the presence of the Lord; in New Hampshire, in 10 townships, there have been revivals; in Vermont there are 10 congregations which enjoy revivals within 30 miles of Middlebury.—In *thirty* towns in Maine there have been revivals.—About 120 students have been, in the judgment of christian charity, converted at Yale, 30 at Williamstown, 30 at Amherst, 30 at Middlebury, and 20 at Bowdoin Colleges."

TEN THOUSAND CASES OF CONVERSION.

Some writer having estimated the number of conversions, as reported in the existing revivals, at 10,000; the editor of the Western Recorder thinks the estimation quite too small, and is not certain that in the single State of New York alone, the number of recent conversions is not equal to *ten thousand!*

It is truly a day of God's power, when the hearts of his people are made willing.

FEMALE PHILANTHROPY.

A lady in Washington lately travelled from that city to New Orleans for the sole purpose of emaacipating her people of colour. They were sent from Natchez to Norfolk, Va. where in good health and fine spirits they are waiting to embark for LIBERIA.

CALOMEL.

The Medical Society of Tennessee offers as a prize, a gold medal, of the value of $50, for the best essay on the use and abuse of Calomel. The committee to adjuge the prize consists of Drs. Robertson, Overton, Kain, King and Roane.

POLISH LADIES.

A gentleman in Poland, writing to an English nobleman, says—"The ladies of Warsaw have sold all their rings, plate, &c. and have renounced all their accustomed luxuries of life to relieve their suffering countrymen."—"On each day of battle the women of Warsaw, of all ranks, prostrate themselves with their faces to the ground, within and without the churches, to obtain the protection of heaven."

BISHOP OF NORTH CAROLINA.

On the 21st ult. at Raleigh N. C. the Rev. Levi S. Ives, of St. Luke's church, New York, was elected Bishop of North Carolina, in place of Bishop Ravenscroft, deceased.

DEATH BY FRIGHT.

A coloured boy in Philadelphia was lately frightened by a Mr. Wilkins, who was intoxicated. He exhibited to the boy a rope, which he said was used to hang Porter, also an old coffin, and shook at him some skull bones. The boy at first fell into violent fits and afterwards died.

Parents and nurses and all, who have care of children, should never attempt to frighten them into obedience or silence, nor suffer it to be done for amusement.

PRESBYTERIAN CAMP MEETING AT SHARON, OHIO.

In the last Cincinnati Journal is an interesting account of the camp-meeting held at Sharon. It was commenced on Thursday, the 25th ult. and ended on the Monday following.

The following preachers assisted on the occasion, Rev. Messrs. Gallaher, Morrison, Rowland, Blanchard, Cobb, Stafford, Cressey, Graham, Lynn, Thompson, Colton, Hutchins, Slack.

It was estimated that on the Sabbath between 3000 and 4000 persons were present. Stillness and good order were observed, and deep solemnity pervaded the assembly. On that day 34 came forward and for the first time united with the disciples of Christ in celebrating his dying love.

"The services on Monday became more and more solemn, during the day and evening. Mr. Graham and Mr. Cobb preached in the morning and afternoon, and Mr. Lynn in the evening. On Tuesday morning, the congregation assembled for the last time at the stand, when forty persons united themselves with the people of God, making 74 during the meeting. After suitable exhortation, counsel, and instruction, the farewell hymn was sung, the parting hand given, and the congregation quietly separated, never all to meet under similar circumstances, till the resurrection at the last day."

"Several cases of hopeful conversion were uncommonly interesting. One man who had been an opposer of religion, appeared to become a hopeful subject of renewing grace. A short time since so great was his opposition to religion, that on being presented with a religious tract, he was so enraged that he tore it in pieces and trampled it in the dust. This man, together with his wife, were found sitting at the table of the Lord the first time on the Sabbath day. The meeting between this man and his pious relatives, whom he had long opposed, was deeply affecting and melting. In the scripture phrase they literally lifted up their voices and wept for joy. Four impenitent young men, students of Miami University, came to the meeting with a number of others who were pious. They had not been long on the ground before two of them were found upon the anxious seat, and before the services closed, the four together with the man who brought them to the meeting, were rejoicing in hope of the glory of God. One of these young men is the son of a minister in a neighbouring presbytery, whose heart will no doubt be made to rejoice in view of the goodness of God. Several Sabbath-school children were among the number of hopeful converts."

For the Western Luminary.

FAYETTE COUNTY TEMPERANCE SOCIETY.

Mr. Editor,—Permit me, through your useful columns, to express the pleasure I received from attending the monthly meeting of the Fayette County Temperance Society, on Friday evening last, in the Methodist church. It were superfluous for me to say any thing to *your* readers, respecting the great importance of this truly christian association. They have already been presented with facts and arguments on this subject, so numerous and so diversified, that they can hardly be supposed to be yet unconvinced of the vast importance of this benevolent enterprize. However, as we are commanded to provoke one another to love and good works, it may not be wholly irrelevant to give a passing notice of this meeting.

Although the evening was unfavorable, a much larger number attended than we recollect to have seen on a similar occasion for a long time. The meeting was addressed by several gentlemen,—clergymen and others,—in an impressive manner. One of the speakers remarked, that since the last monthly meeting of the Society, *eight* cases of suicide had occurred within the circle of his own acquaintance, *six* of which *were occasioned by intemperance*. An affecting instance of suicide, by drowning, was mentioned by another of the speakers, as having recently occurred almost under his own immediate observation, which was caused by this soul destroying evil. An interesting address was delivered by a gentleman recently from Tennessee; in which he related several instances of crime and imprisonment, which had their immediate origin in intemperance. Another gentleman, recently from New York, gave several interesting incidents, illustrative of the rich and varied blessings attendant on these associations. Among other interesting particulars, he narrated the wonderful change that had been wrought on the moral and spiritual condition of a detachment of soldiers, at a military station near the city of New York.

Much interest appeared to be excited in the auditory; and on circulating the cards, to procure members, twenty-five names were added to the rapidly increasing list of those who have pledged themselves to abstain from intercourse with this fell destroyer of the human family. The Secretary informed the meeting, that the Society now numbers about four hundred and seventy. Shall we not, Mr. Editor, be aroused to redoubled activity in this noble effort to bless the world. X. Y.

For the Western Luminary.

SLAVERY.

The meeting of the subscribers to the Proposition for safe and gradual emancipation is, at the request of several, deferred till after the ensuing election.

The wish of the subscribers is to influence their fellow citizens, by precept and example, in favour of the emancipation and removal of their slaves, and this not by resolutions taken hastily, and without deep reflection. They desire to give time, both to themselves, and to all, to weigh, scrupulously, the advantages of the proposition, and the most certain means of effecting its adoption by the owners of slaves. Above all they wish the measure, which they have at heart, to be approved, not merely by a majority of their fellow citizens, but by the general consent and good will of the whole community. Without such unity of mind their best endeavours must be cramped, but with it they are firmly convinced that their views may be carried into effect with advantages to the master's equal, at least, to those proposed for the slaves.

Meantime our friends are earnestly requested to endeavour to enlarge the list of subscribers. The protraction of the meeting may be amply compensated by the increase of names, and of the information derived from a longer and closer study of the subject, in all its bearings, public and private. C.

From the Cincinnati Journal.

A PROPOSITION.

Whereas, certain friends of the Colonization Society have expressed a desire to liberate their slaves, provided they could find ways and means to pay their transportation to the Colony. Now, to aid and assist such persons in their benevolent desires, the undersigned will agree to feed, clothe, and pay the transportation of fifteen able bodied men for one year's faithful service of each man.

JAMES PERRY,
Cin. June 3, 1831. R. WALLACE.

From the same.

CAMP MEETING.

MR. BLANCHARD—

Please to give notice in the Journal that there will be a Presbyterian Camp Meeting near Salem village, Washington Co., Indiana, the fourth Sabbath of June, to commence the Thursday evening previous. It is expected that the Rev. Mr. Gallaher from Cincinnati, and several other clergymen from abroad will be present on the occasion.

B. C. CRESSY.

REVIVAL IN BOSTON.—No subject can be more interesting to our pious readers, says the Boston Recorder, than that of the state of religion in this city and region; and it is with pleasure we inform them, that the special work of Divine Grace, of which we have spoken in previous numbers, continues, and is, we trust, in happy progress. Meetings, for prayer and religious instruction were never more frequent, or more interesting, or more fully attended in Boston, than they have been for the last five or six weeks. Professing Christians are quickened and encouraged, many are rejoicing in recent hope, and still more are enquiring, with various degrees of anxiety and earnestness, 'What shall we do to inherit eternal life?' And what is true of the city may be said of several of the adjoining towns, particularly of Brighton, Cambridge, and Charlestown.

AMHERST COLLEGE.—It was reported to the Conference, from minutes given by the President of Amherst College, that about 30 students have apparently been converted during the present season of refreshing on that seminary and the town. The revival commenced soon after the annual season of prayer for colleges, and can be distinctly traced to the exercises of that day, as an instrument in promoting it. The cheering statements were also made, that since the establishment of that institution, there have been four seasons of revival; that three of them have occurred within four years; that of 210 graduates, 165 have been hopefully pious; that about one half of all those who entered college without religion, have been converted; and that one third of the present students at Andover Theological Seminary, are graduates from Amherst.

From the New York Observer.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Conclusion of the Third Annual Report.

In conclusion, the committee would record with devout gratitude to God, some of the advances which have been made in the seamen's cause during the three years that the National society has been in existence.

In *Portland*, a mariners' church and preacher, two boarding houses, and nautical school.

In *Portsmouth*, Bethel meetings.

In *Boston*, two mariners' churches, with preachers, a register office, two boarding houses.

In *New-Bedford*, a society formed, and ground purchased for a mariners' church.

In *New-London*, a preacher for seamen.

In *New-Haven*, a seamen's chapel opened two years.

In *New York*, a bank for seamen, and seven boarding houses.

In *Philadelphia*, a boarding house.

In *Charleston*, two boarding houses and a reading room.

In *Savannah*, a stated preacher to seamen.

In *New-Orleans*, a stated preacher to seamen.

Measures taken for the immediate employment of chaplains at *Albany, Utica, Oswego, Buffalo, Cleaveland and Detroit*, and in some of these places appointments already made.

Bethel meetings begun at *Pittsburgh, Cincinnati* and *Louisville*, on the Ohio.

A Sailor's Magazine established, and circulating in nearly every seaport and nearly every state in the Union.

A Seamen's Hymn Book, amply sufficient for all the purposes of worship, and already introduced into all the Bethel meetings on the seaboard and on the lakes.

A preacher planted in China for American seamen, and the way prepared to send another to the remote isles of the Pacific Ocean.

Every year a rapidly increasing number of officers in the navy, and masters of vessels in the merchant service, first giving their ownselves unto the Lord and then commencing the practice of religious worship and instruction on board of their vessels at sea.

While we exclaim, with grateful admiration, "What hath God wrought!" may we not see here that he is rapidly preparing the sea missionaries of the world to convey the gospel in swift ships to every land! And may not our faith receive a cheering assurance that ere long "the abundance of the seas shall be converted to God!"

A CONTRAST.

An aged man, over whom had rolled an hundred winters, died not many years since in New England who was in the estimation of all who knew him, pious.—But he had early contracted a fondness for ardent spirit, and drank temperately and daily for the grater part of his life. He gave a little to his children as they grouped around him; and they thought what their father loved must be innocent. But with their growing years a fondness for stimulus increased; and this aged man lived to mourn the death of half his sons and *forty* descendants, who went to the grave drunkards. One son yet lives, who was a professor of religion, but has been excommunicated,—and is an exile and a drunkard, with a large family, who are ruined by his sins.

Another aged man lives in the vicinity of the same place, who numbers nearly one hundred descendants, all of whom are temperate persons. He never was in the habit of drinking ardent spirit, nor does he give it to his sons or his sons' sons; but like Jonadab, he drinks pure water.

What a contrast will the day of Judgment disclose, if in one family intemperance continues to roll down a fiery deluge, and in the other temperance reigns, and descends from generation to generation.

These two men were friends, and lived in adjoining towns, and these facts I ascertained a few days since on the spot; and if the facts are doubted I can give the name of the first, who was a mournful instance of the danger of temperate drinking in even a good man.—*Jour. of Humanity.*

LOUISVILLE, May 23.

Accidents.—Three men were drowned on Friday last, on the Falls, by the upsetting of a flat-boat—Their names we have not learned.

On the same day, a colored boy belonging to Capt Jackson, of the Steamer Belfast, was drowned at Shippingport.

A black man, named Fleming, belonging to W. W. Worsley, who had been some days suffering from *mania a potu*, (drunkenness) escaped from home about midnight of Sunday, the 15th inst. and was found dead on Saturday last, in the Canal below the bridge.

A cabinent maker, named Cavitt, left home on Wednesday morning last, at three o'clock, laboring under *mania a potu*, and has not since been heard from.—[*Focus.*

FOREIGN NEWS.

HIGHLY IMPORTANT.

London dates of the 24th, and Liverpool of 25th of April have been received at New York.

POLAND.

In addition to disasters of the battle of the 31st of March, in which the Russians lost 12,000 men, the Russians have been beaten by the brave Poles on the 7th and the 9th of April. In the battle of the 7th, the loss of the Russians is estimated at 15,000 in killed and prisoners. General Diebitsch, the Hero of the Balkan, is said to be among the latter. The official account of the battle on the 9th, states that the Poles had taken between 3000 and 4000 prisoners, besides several cannons and 3 0 officers of different ranks. Another brilliant affair took place at Wengrow on the 11th, under General Urninski, who passed the river Lievice. He took 400 of the Russian Guards prisoners, the choicest of the army, and obtained possession of several valuable magazines. An enormous quantity of *materiel* has fallen into the hands of the victors, and the Russians were said to be in a complete state of dismemberment. The following was received in Paris on the 20th of April.

"*Stutgard, April 15, half past 6 o'clock, P. M.*

Complete Victory! Poland has triumphed! I hasten to announce to you a piece of news which will fill you with joy. An extraordinary courier which has just arrived from Berlin, brings the news of combats on the 31st of March, and 1st of April, which covered the brave Polish legions with glory. A grand battle had taken place on the 7th, in which Diebitsch was completely beaten and the deliverance of Poland established; the Russians lost 25,000 men and 60 guns. The army of the Autocrat may now be considered as completely destroyed. Every one is mad with joy. God protect the cause of the people.

Russian prisoners, guns, standards, &c. were daily poured into Warsaw from the head quarters of the Poles. On the 11th, the State Gazette announced the belief that Skrynecki had entered Liedlie. From the moment that the Polish General had crossed the Vistula, up to the latest hour, the Poles were victorious and regularly advancing against their enemies. Lithuania, Volhynia, Podolia, and the Ukraine, are in arms for Poland."

GREAT BRITAIN.

The great bill for reform has been lost by a majority of eight against the Ministers. On Wednesday (22d April) the Ministers tendered their resignations, which the king declined to accept. In consequence, however, of what took place on Thursday night, the ministers waited upon the king in a body, and declared their inability to carry on the government of the country unless he convoked a new Parliament. The king decided upon dissolving the Parliament in person. The resolution was taken at 12 o'clock, and such was the suddenness of this determination, that there was not time to make the usual arrangements. The House of Peers was in the utmost confusion. Some of their Lordships appeared in their robes, while the majority had no time to put theirs on.

For the first time in the present day, and perhaps in a more daring spirit than any of which the British annals present an example, the House of Peers assumed the appearance of a disorganized popular assembly. There was an extraordinary abandonment of the deliberate character. The courtesies of society were violated on all sides, even to clamor and rude personalities. The House of Commons resembled bedlam more than a deliberate assembly. The entrance of the King into the House of Lord's did not immediately put a stop to the clamour. His Majesty took his seat on the throne wearing the crown and sceptre, surrounded by a numerous body of the royal household—beneath the royal robes he wore the uniform of an Admiral. The Commons by order of the King attended at the bar, preceded by Sir Thomas Tyrwhitt, and the speaker—about 100 members were in attendance in the same place below the bar; they rushed in so tumultuously, that the speaker was twice or thrice obliged to call them to order.

The speaker on reaching the bar presented the civil list bill and several others to the King and solicited the royal assent, which his majesty most graciously granted.

His Majesty then read his speech from the throne and prorogued the Parliament to the 10th May, with a view to its immediate dissolution. Members in the House of Commons did not hesitate to declare their belief that the country was on the eve of a revolution. The turmoil of a warmly contested election; the attempts of the Aristocracy and the Capitalists to control the Boroughs, and to effect an anti-ministerial representation, and the consequent excitement among the other classes, will most probably have led to a revolt before the meeting of the new Parliament. The internal state of this mighty empire has not for centuries been so highly and dangerously excited. The mighty war of opinion has been at length brought to a fearful crisis between the two great political parties, and the results may be calamitous to them both.

France.—The citizen king has also prorogued his Parliament, but in a better and more gracious style than that of his English cousin. And as the new law of electing the deputies has been passed, this Parliament may also be considered as having expired.

The repeated tumults in Paris have ruined the trade in it. The silk and lace trades so active in former seasons are now almost destroyed.

With regard to Portugal, France has peremptorily interfered, and demanded an account of the French subjects tried and imprisoned at Lisbon. The Consuls of England and France at Lisbon, act with perfect union. The most rigorous demands are made on Don Miguel.

PORTUGAL.

The French consul has been instructed to demand of Don Miguel ample satisfaction, and in case of refusal to withdraw with all the French residents and to declare war. It is thought that war will ensue.

SPAIN.

Spain is represented to be in the most deplorable condition. The rigorous and bloody measures of the government drive honest and disinterested men from its employment.

Terror is now at its height in Madrid, and people are afraid to speak or write.

Madrid, April 11.—[Private correspondence.]—The rigorous and oppressive conduct of this government prevents honest and disinterested persons from having any thing to do with this administration. The men of the scaffold are now in favour, their opinions are fashionable, and it is therefore the duty of true Spanish patriots to deprive them of a power which they can only abuse.

Spain, since the affair of Cadiz, is in the same position as France was in 1829, in consequence of the nomination of the Polignac Ministry; that is to say, the Crown has thrown down the gauntlet to the nation. It is therefore not surprising to see every day so many persons of different classes deserting from the interests of government; and this must end in an explosion, the results of which are incalculable. The number of executions aggravates this wretched state of things. A bookseller of the name of Abigar was executed today: his wife went to the King to implore his pardon, but he added bitter irony to barbarous cruelty, and replied to the unfortunate woman in these terms:—"I shall spare him but merely the disgrace of being quartered after he has been hanged." Several letters signed with initials were found at the house of this victim, and in consequence many suspected persons have been arrested; because their names happen to commence with the same letters.

A plan of escape by those imprisoned in the city gaol for political offences has been discovered. The gaoler, who was in the plot, was the first person arrested.

A Judge was dismissed, a few days since, for refusing to sign a sentence of death; he will shortly be tried, and no doubt hanged for his upright conduct.

The hangman from Toledo, and his assistants, have arrived to aid the Madrid executioner in the approaching executions.

South America.—Don Pedro, the Emperor of Brazil, has been compelled to abdicate and to abscond—he has taken refuge on board of an English ship, and he will doubtless put himself under the care of the conservatrix of fugitive royalty.

SUMMARY.

The Hon. HUGH L. WHITE, of Tennessee, declines accepting the office of Secretary of War.

One hundred and fifty of the negroes, engaged in the late insurrection in Martinique, have been executed.

Statistics of Hartford County, Ct.!!—

Inhabitants in 1829,	40,060
Distilleries,	164
Drunkards,	2000
Hard drinkers,	1200
Paupers by intemperance,	184
Families poor by intemperance,	768

Temperance Societies in the United States.—The whole number of these associations in the Union, so far as they are borne on a list in the Journal of Humanity, is 2,204, which contain 171,208 members. The Editor, however, estimates the whole number at not much less than 3,000, with above 360,000 members. He adds: "From the above list, it appears that there are *eighteen* state societies; viz. one in each of the states except Maine, Rhode-Island, Alabama, Louisiana, Illinois, and Missouri. The number of societies reported at this office, has more than doubled since the publication of the last Report of the American Temperance Society."

We seldom have the pleasure of recording a more interesting fact than that related of the Frigate Brandy wine, viz. that of *four hundred and eighty-six persons on board, only one hundred and sixty draw their grog.* No wonder there should be harmony and good order, where the main-spring of discord is held in such feeble estimation.—*Jour. of Com.*

Foreign Donations to the Am. Tract Society.—The committee of the Am. Tract Society, acknowledge the receipt of a set of stereotype plates of the little work entitled "*Persuasives to Early Piety;*" presented by an "ENGLISH BAPTIST," cast under the supervision of the author.

They also acknowledge the receipt from the Religious Tract Society of London, of a set of stereotype plates of the same work abridged, presented as a token of their christian love.—*Religious Intelligencer.*

There arrived at the American Colony in Africa, from 9th to 29th Jan. one ship, seven brigs, and three schooners, besides vessels belonging to the colonists. Among them was a brig from France, a ship from Liverpool, and three brigs and a schooner from the United States. Some of the Colonist are said to be worth from $10,000 to 15,000—*Trav.*

Warning to Township officers.—At a late term of the Circuit Court of the United States at New-Haven, Chester Kellogg, of Amherst, Mass., in an action upon the statute, for an injury received from falling through a defective bridge, recovered against the town of East Windsor a verdict of $1500; and at the same term, Rufus Cowles recovered for an injury at the same time, a verdict of 1050 dollars.—*Conn. Courant.*

In the French Chamber of Peers, on the 19th of April, the bill for the exclusion of Charles X. and his family from France was passed, after a warm and angry debate, by a majority of 15.

VERSE SYSTEM.

Friday, June 17.—If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him: John xiv, 7.

Saturday, June 18.—Philip saith unto him, Lord, shew us the Father, and it sufficeth us: verse 8.

Sunday, June 19.—Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? verse 9.

Monday, June 20.—Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works: verse 10.

Tuesday, June 21.—Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake: verse 11.

Wednesday, June 22.—Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father: verse 12.

Thursday, June 23.—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son: verse 13.

Friday, June 24.—If ye shall ask any thing in my name, I will do *it*: verse 14.

Saturday, June 25.—If ye love me, keep my commandments: verse 15.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

POETRY.

THE SABBATH.

Which day has God divinely bless'd,
And, by his mandate, oft expresse'd,
Hes made a day of sacred rest!
THE SABBATH.

Which day is best of all to me;
In which the Saviour I may see,
Who rose to reign eternally?
THE SABBATH.

On which bless'd morn did Jesus rise,
Appear to Mary's weeping eyes,
And give his friends such glad surprise?
THE SABBATH.

On which, do saints so love to meet,
To bow and fall at Jesus' feet,
And hold with him communion sweet?
THE SABBATH.

On which does God his law proclaim,
By all the terrors of his name,
To blast his foes to endless shame?
THE SABBATH.

On which, do all the *truth* and *grace*,
That meet and smile in Jesus' face,
Proclaim salvation to our race?
THE SABBATH.

On which, does God his Spirit send,
To cheer the heart of every friend,
And make the will of foes to bend?
THE SABBATH

On which, does God his church increase:
Poor sinful souls from sin release,
And grant, to *penitents*, sweet peace?
THE SABBATH.

On which does that eternal scheme,
(To angels an eternal theme)
Redemption, shine, an endless beam?
THE SABBATH.

On which does satan feel a wound,
His kingdom totter to the ground,
His legions hate the gospel's sound?
THE SABBATH.

On which, though angry nations war,
And dash, like waves against the shore,
Shall "*Truth*" prevail, till time's no more?
THE SABBATH.

Which day of all that God has made,
Points out, beyond death's dismal shade,
A "Resurrection from the dead!"
THE SABBATH.

Which day, fast as the moment's fly;
Type of eternal rest on high,
Speaks of a Sabbath in the sky?
THE SABBATH.

Then let my soul, with rapture, say,
"Hail, holy morn, come smiling ray,
"I love to keep that holy day,
THE SABBATH."

MISCELLANEOUS.

A CHRISTMAS GIFT.---NO. V.

From the inside of a Catholic Roman College!

I now give the quotations, promised from the Catholic books, and lest your faith should be staggered at them, I take them from the "Epistle Dedicatory to Mr. B." which you may find in "the Catholic question;"—a work containing the controversy between the late Dr. Wilmer and the late Mr. Baxter, a priest.

In this letter of Dr. Wilmer's to his friend, "M. B." he says, "several books of devotion used by the members of your church, (the *Catholic*,) have lately fallen in my way, the contents of which, while they truly astonish me, serve more strongly to confirm me in my Protestant notions. They are published, as the title page tells me, "*permissu superiorum*," and are inculcated by the Roman clergy of this district. There are some things so extraordinary in them, that, well disposed as you know me to be to believe any thing which has a tendency to disparage your church, I declare to you I never would have believed that they were countenanced by her public authority, if they were not thus authenticated by her stamp and seal. I will take the liberty of extracting a few of them."

For brevity's sake, I omit here one paragraph.

There is a litany addressed "to the sacred heart of Mary," in which I observed these extraordinary ascriptions:—"Heart of Mary, Organ of the Holy Ghost . . . Heart of Mary, Sanctuary of the Divinity . . . *pray* for us."—*Pious Guide*—p. 79.

"That she not only prays for us but exercises the prerogatives of the Almighty in imparting spiritual strength and salvation, appears from the prayers addressed to her from page 171 to 212.—" I am the protectress of my servant, says the glorious mother of God. Give *me* your heart, dear child: and if it be as hard as a flint, *I* will make it as soft as wax; and if it be more foul than dirt, *I* will render it more pure and beautiful than chrystal:—p. 185.

"In the book entitled *man's only affair*, published by the same authority, Mary is exalted in mercy *above* God himself. It says: "Oftentimes, the pastors and ministers abandon the care and conduct of sinners; sometimes their guardian angels forsake them; God himself turns away his face from those impious beings.—*Mary alone* the *mother* of grace and mercy, rejects not the sinner:—p. 172.

"At page 221, *Pious Guide*, we are commanded to ask pardon of God for our sins, "through the merits of Jesus Christ our Savior, the blessed virgin and all the saints."

"In the same book, same, page, there is a litany addressed to St. Francis Xavierus. Among as many titles as those given to our Saviour, we read the following: "*The life of the dead, health of the sick, sight of the blind, refuge of the miserable, whose power the sea and tempest obey, whose command the sea and all the elements reverence.*"

Dr. Wilmer here quotes the means to be resorted to "for the more effectual prevailing with St. Francis," but I will pass them over, and, also, his quotations from the *English mass book or missal*, in regard to indulgences, &c. some of which "are to be had in *Baltimore*!"

At page 334, *Pious Guide*, there are *prayers* addressed to the five *wounds* of Jesus. The first begins thus, "My Lord Jesus Christ! I humbly adore the wound of thy left foot," &c.

"In the book entitled *Man's only affair* we are told that St. Francis of Asisinne observed in a heavenly vision, two ladders resembling that of Jacob, which touched both heaven and earth:—above the one, appeared our Lord, above the other his most Holy Mother. Then he beheld a number of his brethren striving to ascend to heaven by the steps of the ladder where our *Savior* appeared; but *they all* after ascending some steps, &c. were *obliged* to descend; which having remarked, this saint exhorted his children to have recourse to *Mary*. They did so, and *all were admitted* into the presence of God, and were saved by *her all* powerful interest," &c.—p. 175. After relating some other similar stories, the chapter concludes thus: "The *devotion* of the blessed virgin being founded on *such solid reasons*, so striking and *authentic*, we have thought" proper to recommend her as a friend who striketh closer than "God himself."

In all this nummery can you see any thing to resemble the instructions given by Peter on the day of Pentecost; Paul to the jailor, or Philip to the Eunuch? Is there any thing to induce an anxious, "weary, heavy laden sinner, or desponding saint to put his trust in Jesus?—who is so called "because *he* shall save his people *from* their sins—who is the "only mediator between God and man." Is any thing *wanting*, farther, in the above extracts to *dethrone* the *Redeemer* and *idolize* the *creature?* If so, you have it in the conduct of many Catholics who will take the name of the most high between their lips in the most profane, irreverant manner, and yet will *dissolve* in love and humility upon hearing the name of *Mary* mentioned with tenderness and respect. Try it, and if you would "*prove* every spirit," speak of Mary as a *creature* of God *depending* upon him for holiness and goodness as much as *we*, to a Catholic deeply imbued with the spirit of his church, and if you are not insulted or abused think yourself happy. How *such* persons can hope, with the Bible before them, to sing the "song of the redeemed" in heaven, I leave all men to judge.

In conclusion, let me refer you to the *Pious Guide*, *Man's only affair*, and the *English missal*. They will prove a sure antidote against Popery, if you will compare the doctrines taught in them with those of the New Testament, and will "receive the truth in the love of it."

P. S. I might have informed you of the relics of *saints*—such as pieces of cloth, linen, crucifixes, bones, &c. &c. which were given by the priests to the children at the college, and which were preserved by some of them with idolatrous reverence; also, the use made by Catholics of candles, &c. &c. during thunder storms, &c. which have been "*blessed*" or made "*holy*" by the priest's making the sign of the cross over them and repeating the names of the three persons in the adorable Trinity; but I fear I have already said enough to disgust and tire you.—Should these pages find an avenue to the public, or to any persons not so well acquainted with me as yourself, I refer them for confirmation of what I have related to the *Rev. Mr. Powers, of Baltimore, Burr Powel, Esq. of Kentucky —Isaac Inskeep, of Ohio and a dozen others if they wish it.*

All I ask of those who can "*curse the eyebrows, toe nails*," &c. of those who forsake them, and "pursue *with fire and sword*," and who may be disposed to indulge in *personal* abuse, that they will do it under their proper signatures.

S. C. SNYDER.

From the Vermont Chronicle,

HOW SHALL WE HAVE A REVIVAL?

MR. TRACY: The question in a late paper, "what shall we do to have a revival of Religion?" is one of great importance, and I hope it will be discussed. Much may be said on the question, and many answers may be given to it. I shall insist now upon one point only.

BEGIN WITH YOURSELF.

People often talk as if they wanted a revival of religion, when in fact they do not, any more than some impenitent sinners *want to become Christians*. They want it, when they do not pray for it, nor do any thing that has a tendency to begin and promote it. They want it, in a way in which it will *never* come; i. e. without the use of appropiate means, perseveringly used. They want it, when they themselves have not the spirit of it,—when they are not willing to take up the cross, and live up to the spirit of the gospel.

When we say we want a revival, we too often are looking out of ourselves. We are looking round upon others—upon the church—upon ministers—perhaps praying to God for it formally, while we are not willing to begin ourselves. We have no courage—perhaps not the disposition—to start alone. *Begin with yourself.* Search deeply your own heart, to see what thoughts and practices are wrong. Do not *trifle* at home or abroad. "Be sober and watch unto prayer." Converse with your Christian friends, and endeavor to impart to them your own feelings. Example is powerful. If others see you thus engaged, they will begin to think it is time for them to wake up. They will feel encouraged to help you. Perhaps, too, others have been waiting for some one to start into life, and already, love for souls has begun to kindle in the breasts of others, while you knew it not. Begin with *yourself to-day.* To-morrow you may have greater hindrances and difficulties than now. "*Now* is the accepted time." Begin with a resolution to persevere—with a determination never to give over seeking and praying for it, till the Lord open the windows of heaven, and pour out the blessing.

Let it be remembered, that *Revivals of religion* begin with *Christians*. Religion cannot *revive*, where it did not exist in the soul. Do you ask, therefore, my brother or sister in Christ, "what you shall do to have a revival of Religion?" *Begin with yourself*, is the answer from ME.

From the Christian Mirror.

"IS IT CREDIBLE?"

We frequently read and hear the language of incredulity respecting the sudden and numerous conversions which are reported to have taken place in different parts of our land. The *danger* of deception we admit to be as great as the most incredulous. A time of revival is a time when there should be great searchings of heart, both by its hopeful subjects, and by their teachers and their christian friends. They cannot be too faithful and thorough. Still, that hundreds, and even thousands, in a large town or city, should be truly converted within a short space of time, is not in itself incredible. This will appear from several considerations.

1. No reason can be drawn from the nature of truth, or of the human mind, why the same gospel or same sermon, which is made effectual to the conversation of one hearer, should not be made effectual to the conversion of a hundred at the same time.

2. The fact that hundreds, and even thousands, have been converted the same day, renders it credible that similar events may be witnessed again, and even frequently. The scenes of pentecost are an earnest of what the gospel is to accomplish for men, before the consummation of all things.

3. Every Christian, when he prays that a nation may be born in a day," or that converts may be multiplied, "like drops of the morning dew," either lies unto God, or else expresses his belief, and even expectation, that great numbers may be simultaneously converted; for these expressions cannot mean less than great numbers.

4. The promises of God render it not only credible, but certain, that great and rapid revivals of religion shall take place. We are assured that "the people shall be all righteous; that all shall know the Lord, from the least to the greatest." Now such promises cannnot be fulfilled (they can hardly be said to be in train of accomplishment), while the church and the world retain the same relative strength. There must be a great actual and relative advance on the part of the church, before she will move onward to victory. Considering the hundreds of millions yet to be converted, it is obvious that reformations must be more rapid and extensive than they ever have been, or the promise, that Christ "shall have the uttermost parts of the earth for his possession," must fail. Our inference is, that the *greatness of the number* said to be converted in a sudden revival of religion, does not of itself discredit its genuineness.

From the Vermont Chronicle.

ABOUT GOING TO MEETING.

Try to be at meeting in due season; for it may be very inconvenient for the minister to stop in the midst of his sermon to wait on you to your pew.

If you have a family, take as many of them with you as possible. "Charles," said Mr. Easy, "are you going to meeting to day?" "I guess not," he replied. "John, you are going, I suppose." No, I don't wanter go if Charles don't was the answer. "Well, Lydia, you may get ready and go with me." Lydia said she did not feel very smart, and believed she should not go that day. And so the good man, thinking that he had discharged his duty, walked away alone, with a very quiet conscience. O, how unlike Abraham; how unlike Joshua; how exactly like Eli; whose sons "made themselves vile and he restrained them not." It will be strange if his children, thus left to themselves, do not bring down his gray hairs with sorrow to the grave.

During the time of prayer, fix your thoughts and affections on God, and by no means suffer your eyes to be gazing about on the assembly, or to observe every one that comes in. Some young persons, of low breeding, take the time of prayers to glance and smile at each other! Be not like them.

Another thing which I would recommend to some young men and boys is, not to introduce any new mode of worship into our religious assemblies, without common consent. Some I have seen, in the midst of the service, *protrasting themselves* before the Lord; not exactly in the oriental manner, with their faces prone to the earth; but lying on their backs, with their heels elevated, perhaps, 45 degrees above their heads!! This mode cannot, I think, be of *christian* origin; for the genius of our religion does not require so great a degree of *self-debasement*. It is to be hoped that this new sect will not become numerous. If they should, we will leave it to Lorenzo Dow to give them an appropriate name.

When meeting is drawing to a close, don't be impatient. Remain quietly in your places till the benediction has been pronounced.—Yes; remain till you have had a moment to reflect whether you are going away more contrite and devotional, or more hardened and hopeless, than you were at your coming. When I see an assembly retiring slowly and thoughtfully, I am always impressed with a conviction that they are at least a well bread and sensible, if not a religious people. But when I see people getting on their gloves and holding their hats as the service is drawing to a close; and as soon as *Amen* is pronounced, scampering from the house, as if it were that instant struck with lightning, I pronounce them alike destitute of piety, of seriousness and decency.

NEW-YORK CITY TEMPERANCE SOCIERY.

Extracts from the second Annual Report.

The whole number of pledged members reported, is 3957. The Associations reported, are 22, of which 15 are connected with congregations.

It was supposed, in the first formation of our plans, that congregations would furnish some of the best divisions for the formation of subordinate societies. That so small a part as fifteen only, of the 120 religious congregations in the city, have formed them, and that many of these have possessed so little efficiency, appears at first sight to be very strange. The fact seems to be, that ministers have been generally indifferent, or timid in urging this matter upon their congregations; and that many of the officers and leading members, either drink or traffic in liquors, by importation, manufacture, or sale, and consequently have a deep interest in hindering the too rapid progress of Temperance principles.

Duty of Congregations.—Though this regard to the feelings of church officers, and leading members, who are known to be enlisted, either by appetite or interest, against the principles of total abstinence, may account for the tardiness of religious communities, in coming forward to the aid of the Temperance cause, yet it is by no means an excuse for this dreadful apathy. The manner in which religion has progressed directly in the train laid by temperance, is proof to every candid mind, that God Almighty smiles upon the Temperance Society, and employs it as his honored instrument, in preparing the hearts of men for the saving reception of his holy truth. And can it be, that churches are always to stand aloof, where God owns and blesses.

Apprentices' Temperance Society.—This is believed to be the first of the kind in the country. It originated in the unaided reflections of Apprentices themselves, and has been managed solely by them. It is the only society in the city which has been able to keep up regular monthly meetings with interest. And its affairs have been throughout conducted with so much vigour, and system, and peseverence, that it will be no disparagement to any institution among us, to take a few lessons from this noble band of youthful mechanics.

Beside their regular monthly meetings, which have been addressed, from time to time, with peculiar interest, by many distinguished men, these enterprising youths have projected a system of ward meetings, where all the Apprentices of the ward are invited, both by personal application and by public notice. And after addresses on the subject, those who wish have an opportunity of enrolling themselves in an association, which is an honour to our city and to the age. That they do not go to work blindfolded, or without light, is evinced by the interesting fact that there are more than sixty copies of the Genius of Temperance taken by the Apprentices in this society. How much more usefully two dollars and a half per anum is thus expended, than in the purchase of rum, cigars, or lottery tickets, is easily seen.

Foreign Missionary Intelligence.—At the Monthly Concert, at Park st. on Monday evening, last, the information was interesting. From the Bombay Station it seems that the influence of the gospel strengthens, and is attaching more and more interest to those who are labouring for the salvation of these souls. By means of the Portugese, the Catholic religion was introduced about the year 1500, and has made some progress among the natives and mixed blood. These seem to be giving way to the influence of true religion and are yielding up their Catholic views to the Protestants.

There has been a revival among the Tuscaroras, about thirty of whom have been hopefully converted to God; some aged, and to all appearance, hardened sinners. The church here consists of about forty members.

About 85 persons are now candidates for baptism at Honoruru. The desire to attend worship is so great here that people will travel eight or ten miles to and from the place of worship the same day.—*Boston Christian Herald.*

EARL FITZWILLIAM.

The following little story is creditable to both parties:—A farmer called on Earl Fitzwilliam, to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his lordship's hounds had during the winter frequently met to hunt, and he estimated the damage his crops had suffered at £50. The Earl immediately gave him the money. As the harvest approached, however, the wheat grew, and in those parts of the field that were most trampled, the corn was strongest and most luxuriant. The farmer went again to his lordship. "I am come, my lord, respecting the field of wheat adjoining such a wood." "Well, my friend, did I not allow you sufficient to remunerate you for your loss?" "Yes, my Lord: I have found that I have sustained no loss at all; and I have therefore, brought the £50 back again."—"Ah!" exclaimed the venerable Earl, "this is what I like; this is as it ought to be between man and man," He then entered into conversation with the farmer, asking him some questions about his family; how many children he had, &c. His lordship then went into another room, and returning, presented the farmer with a check of £100.—"Take care of this; and when your eldest son is of age, present it to him, and tell him the occasion that produced it."—*English pap.*

Cotton Mather's advice to his Son.—It may not be amiss for you to have two heaps; a heap of unintelligibles and a heap of incurables. Every now and then you will meet with something or other, that may pretty much distress your thoughts; but the shortest way with the vexations will be, to throw them into the heap they belong to, and be no more distresed about them.

You will meet with some unaccountable and incomprehensible things, particularly in the conduct of many people. Throw them into your heap of unintelligibles; leave them there. Trouble your mind no farther; hope the best, and think no more about them.

You will meet with some unpersuadable people: no counsel, no reason will do any thing upon the obstinate, especially as to the making of due submissions upon offences. Throw them into the heap of incurables—leave them there.—And so do you go on to do as you can what you have to do. Let not the crooked things that cannot be made straight encumber you.

"The Daryman's Daughter" blessed in the conversion of eleven persons.

"As I was distributing tracts last month in Washington-st." says a monthly distributor of the city of New-York, in his report dated April 4th, 1831; "I was asked by an elderly man if I did not recollect giving him a tract last spring—the *Dairyman's Daughter* He mentioned, that at the time he asked me for it, it was more for sport than a desire to read it; but said he, "my friend, the few words you said, hoping I would read it prayerfully, and that it might prove a blessing to me, I could not shake off. I read it, and was struck with deep conviction, was led to pray, and go to church, which I had neglected, in a few weeks I found peace to my soul. Yes I have found a Saviour; and I am happy to inform you that that tract has not only been blest to me, but to all my family. *My wife and three children*, I hope, have been converted to God by those few pages of God's truth, and likewise *six other persons in my neighbourhood.*" "I do not know," says the distributor, "when I have seen a more humble and pious man than he seemed to be."

As we forgive our debtors.—This was strikingly exemplified in a poor christian negro, who being in the confidence of his master, accompanied him to the purchase of twenty able bodied slaves. On entering the market, he fixed on one poor, old, decrepid slave, and told his master he must be one. So useless was the first object of his choice, that the slave dealer gave him into the bargain with the twenty. The care which the confidential slave bestowed on the old negro, feeding him at his own table, laying him on his own bed, and lavishing upon him every kindness, excited the curiosity of his master, who concluded he must be his father, or brother, and inquired to that effect. He replied, No "Massa, he not my fader, he not my brother, he *mine enemy*. He sold me to the slave-dealer, but Bible says 'If thine enemy hunger, feed him,'" This man knew what it was to forgive the trespasses of another.

FOR 1831.
NEW SPRING AND SUMMER
GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3w.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

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